CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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BIOGRAPHY.

LINDLEY MURRAY.

We have abridged, from the NATIONAL GAZETTE, a memorial of the York, (England,) Monthly Meeting of friends, respecting the eminent and virtuous man, whose name stands at the head of this article. Mr Murray left many friends in this country, a considerable number of whom still live to cherish his memory. As a moral writer, he has been esteemed in the country of his birth, and the country of his adoption. In both he has been justly considered a philanthropist and christian. May his mild, useful, and beneficent character continue to be venerated, and find admirers and imitators among all denominations of christians.

The ancient practice of our Society, of preserving memorials of some of the members, whose lives and conversation have eminentiy illustrated our christian principles, has, we believe, been in various ways beneficial. The account of those who fought the good fight, and kept the faith, and who, through infinite mercy, we have cause to believe, have received the immortal crown, is calculated to stimulate the lukewarm to enter on the christian warfare, and to confirm the faith of those, who are already engaged, and animate them in the spiritual conflict. It is with these views, that we feel disposed to record a notice of the services and character of our late much beloved friend and elder, Lindley Murray.

He was a native of Pennsylvania, North America; and his parents were respected members of the Society of Friends. His father designed him for a merchant, and he gave him an excellent education. But Lindley Murray, having entertained views of mental improvement superior to what is generally afforded by mercantile pursuits, on leaving school sought for some employment more congenial with the bent of his mind. He gave a decided preference to the law, and having pursued his studies for four years with an eminent solicitor, he commenced practice in New York; where his knowledge and talents soon developed themselves, and appeared likely to gain for him considerable practice. But it pleased Divine Providence, to arrest by sickness, the course of his ardent pursuits; and by a succession of circumstances which might then appear opposed to his usefulness and comfort, to direct his future life to those purposes which Infinite wisdom saw best.

About the year 1784 his constitution being very much enfeebled by illness, his physicians advised the trial of a milder climate, as the most likely means to re-establish his health. He had some years before been in this country, which induced him to give a decided preference to England. At this time he had been married about seventeen years; and the prospect of leaving their home and near connexions, was, to him, and his beloved wife, a severe trial. They hoped, however, with the blessing of Providence on the means thus used, they might be favored, at no distant period, to return to their native country; which they left with the unity and sympathy of their friends, as expressed in the certificate from the Monthly Meeting of New York, addressed to one of the Meetings in London. They landed in the first month, 1785, and in the course of that year fixed their residence at Holgate near York; at which place they continued to live until the time of Lindley Murray's decease.

For some years previously to his settling in England, he had been led to form a correct estimate of the value of all earthly pursuits; to turn his back on the applause of the world; and had become an humble, consistent, and exemplary member of our religious society; his mind, as it matured, having made the principles of his education, those of his judgment.

In the year 1787, he published the book well known by the title of "The Power of Religion on the Mind." The consolation which he himself had derived from the hopes and promises of the gospel, led him doubtless, to the selection of three striking examples of the influence of religion, "in retirement, affliction, and the approach of death;" exhibiting its efficacy in retreat from the world, and under the most trying circumstances of human existence. His desire that many persons should reap the benefit of this selection, induced him to have a large number of copies printed for gratuitous distribution.

At the time of Lindley Murray's coming to York, a school had just been established for the education of girls, of the Society of Friends, which soon became an object of great interest to him; and it was for the benefit of this school that he first attempted to simplify, and thereby facilitate the acquirement, of elementary instruction. In his publications for this purpose, he not only excluded whatever was calculated to impress *false principles and sentiments*, in morals, and religion, but he also aimed to make the course of instruction, in the elements of useful knowledge, subservient to a still higher object—that of imbuing the susceptible minds of youth with the purest principles and precepts of christian morality. The fruits of these unostentatious labors cannot be accurately estimated; but we have reason to believe that, under the divine blessing, they have had a decided and extensive influence in the formation of virtuous and religious character.

In the year 1812, Lindley Murray published "A Selection from Bishop Horne's Commentary on the Psalms;" a work which, for many years, formed a part of his daily reading. In the latter years of his life, his bodily infirmities increased, but his mind was preserved in intellectual and spiritual brightness; and he was particularly watchful, that his weakness of body should not lead to any habits of indolence or unnecessary self indulgence.

A considerable portion of his time, during the latter part of his life, was employed in the correction and improvement of the numerous editions of his various works. His concern for the religious instruction of the youth of our society, led him, when in his seventieth year, to prepare and publish "A Compendium of Religious Faith and Practice," chiefly designed for this use; and shortly afterwards he published a little work on "The Duty and Benefit of a Daily Perusal of the Holy Scriptures in Families;" which evinced his continued concern for the best interests of society at large.

His charities, both public and private, but particularly the latter, were extensive. He was a firm friend to the education of the poorer classes of society, which he evinced not only by his liberality in assisting public institutions for this purpose, but by his kind attentions to the wants of those in his own neighborhood, at a period considerably prior to the general interest being excited on the subject. He was very solicitous for the improvement of the condition of the Indian aborigines of his native country, and the African race. He took a lively interest in the proceedings of the Bible Society, and in every thing which related to the extension of the Redeemer's kingdom on earth.

His exemplary moderation and simplicity in every thing connected with his own expenditure, in his dress, in the furniture of his house and table, and the entire coincidence of his beloved and faithful partner in all his views, enabled him to devote a considerable part of their income, and the profits which he derived from his numerous works, to objects of piety and benevolence. He was, at the same time, hospitable in his house, and though liberal, discriminating and judicious in his charity. His mind, indeed, was richly imbued with christian love; from which divine root flowed that meekness, patience, gentleness, charity, and forgiving temper, which he so uniformly evinced.

He stood in the station of an elder, from the year 1802 to the period of his death; and the judgment and advice of one whose experience was so extensive, and whose natural powers and acquirements had been so sanctified by divine grace, was a privilege to us, for which, while we deplore the loss, we desire to render our humble acknowledgments to the Giver of all good. Our dear friend, notwithstanding his various privations from the state of his health, was remarkable for cheerfulness; and he was frequently led to number his blessings, and to acknowledge that his afflictions, and what appeared to be the most adverse circumstances of his life, were designed to promote his final well-being. He never repined at his long confinement, but was wont to observe how pleasant was his prison, if he might use the term.

Whilst thus cultivating the christian enjoyment of life, as an evidence of his gratitude to God, he was often led, with great humility, to contemplate the close of it as the commencement of a state of infinite enjoyment. He frequently expressed his sense of his own imperfections and unworthiness, and uniformly evinced that *his hopes of salvation rested solely on the mercy of God, through the atonement and mediation of Jesus Christ.* On the occasion of the fiftieth anniversary of his union with his beloved partner, he thus expresses himself in writing, "In the course of the long period of our union, we have had our trials and afflictions, we have seen a variety of trying events and situations; but we have been favored too, with many great and distinguished blessings. Even the afflictions, and what appeared to be adverse occurrences, were designed for our final well-being. I hope the gracious intention of these dispensations will be fully answered, by our being safely landed, through the atonement and intercession of our blessed Redeemer, on those happy shores, where no clouds nor storms are ever known; and where, after millions of ages of happiness shall have passed away, we shall only seem to have begun our felicity—a felicity that will never end."

The following memorandum, found in his writing desk, but to which there is no date, evinces that habit of watchfulness and self-examination so necessary to the growth of christian character; "Preserve me from all vain self-complacency; from seeking the applause of men; and from all solicitude about what they may think or say of me. May I be truly humble, and of a meek and quiet spirit. If I have done any good to my fellow creatures, or in any degree promoted the will of my heavenly Father, may I unfeignedly give him all the glory; attributing nothing to myself, and taking comfort only from the reflection, that an employment in his service affords an evidence that his mercy is towards me; that I am not forsaken by Him, and that he is training me for an inhabitant of his blessed kingdom; there to glorify and to serve my God and Redeemer forever."

A few days after entering on his 81st year, he wrote as follows; "For the mercies and preservation, and the continuance of the many blessings we have had together, (alluding to his wife,) we have abundant cause to be thankful to our heavenly protector and Father. May he be pleased to prepare us for his holy and happy kingdom, where we shall then have to rejoice forever, in rendering continual thanksgivings and praises, and the most devout and zealous services, to our heavenly Father, Redeemer and Sanctifier, One God, blessed forever."

The memorandums express, we believe, the daily aspirations and acknowledgments of our dear friend's mind; and in this state of preparation, and of humble and comfortable reliance on the mercy of God in Christ Jesus, was he, we doubt not, found, when the messenger of death delivered his hasty summons, and called him from the labors of the church militant on earth, to the joys of the church triumphant in heaven.

On the evening of the 13th of the 2d month, 1826, he was suddenly seized with a severe attack of indisposition, and on the morning of the 16th he breathed his last, in great peace and resignation, in the 81st year of his age.—His remains were interred in Friends' burying-ground, at York; a large number of Friends, and other respectable inhabitants attended his funeral and the subsequent meeting.

Signed in our monthly meeting held at York, the 17th of 5th month, and 20th of 6th month, 1826. [*By Fiftyseven Persons.*]

PERVERSION OF SCRIPTURE.

In our last paper we noticed one of the most common instances of that sort of interpretation, which perverts scripture by adding to the meaning of the sacred writers what does not belong to it, or extending the true sense beyond the proper and designed limits. Another example of the same kind is found in the application of certain phraseology of the New Testament concerning "*the World.*"

Jesus assured his apostles that "*the world* would *hate* them;" that they "should have *tribulation* in the world." And he declares to them, "ye are not *of* the world." We very well know that this language grew out of the circumstances in which christianity *necessarily* placed its adherents at *that time*, when the preaching of it had extended to few places, and the great mass of society, Jewish and Pagan, was wholly unaffected by its influence. The language respects also the peculiar lot of the apostles, who, by the very nature of their office, would be set in opposition to the yet unconverted world, and, in consequence, be exposed to fearful calamities. We may go a step further and say, that Jesus had in view besides this, the character of Christianity as compared with all other religions, and contrasted with the actual moral condition of mankind. The preachers of such a religion were indeed, "not of the world," because their principles were wholly superior to those by which, all but themselves and the few who were with them, were governed. And just as far as Christianity is in advance of society at *any* period, the same remark will apply to its adherents. Just so far as the principles and practices which prevail in the world are inconsistent with those, which the gospel recognizes and enforces, Christians are *not of* the world, ought not to conform to it, and may expect to preserve themselves unspotted from it only at considerable cost, and perhaps only "through much tribulation."

The language of Scripture concerning the world has been perverted so as to make it the support of very false views of human *society*, and of human *life*, considered in connexion with the requirements and influence of christianity. We will speak of the fault in both these respects.

First, human society is falsely represented under covert of the Scripture phraseology concerning the world. "The world" is made to signify "mankind in general," *all* men, save only christian professors. And it is established as a general principle that "the world" *will* and *must hate* christians. Young converts are taught to identify themselves with the apostles, and led to anticipate in their own case something which shall render the language addressed to the apostles, exactly appropriate. *Hostility* in some shape is made a *standing*, *perpetual* mark of christian fidelity. The church is a faithful province in the midst of a revolted kingdom. All without the church are "the world's people," and no friends to Christ and his flock. Joining the church is, "coming out from the world." And because, having done this, you are no longer "*of* the world," it will hate you.

Now, we do not hesitate to say the scriptures are thus perverted most mischievously. In the days of Christ and the apostles, it was necessary in order to be a christian, to break away from the mass of society, and stand apart from the great majority of men. Enmity between christians and idolaters was a natural consequence of the state of things thus produced. The church *was* then in opposition to the world, for the "whole world lay in wickedness." There was little or no virtue except among the few who became christians and were persecuted on that account. A man's foes were those of his own household. It was not possible to maintain a christian profession without having enemies.

But this state of things and the causes which produced it, have utterly disappeared. Society is wholly changed. Christianity is in the ascendant. The influences which pass from our religion through the community, and the influences which are returned by society on the church, are such as to modify, if not entirely alter the application of scripture language. It is not now *true* to the letter concerning christians, that the world hateth them. Nor can such expressions be just when applied to that portion of society not included among communicants *now*, which would have been correct in reference to the Jewish and Pagan world. A mere profession of christianity is no longer a sure test as it once was, of faith and devotion. It is made without the same cost, and occasions no peril. The *only* motives which *could* influence the first adherents of our religion in their open avowal of attachment to it, must have been a sincere belief, and a strong sense of its claims. A martyr's spirit, and a martyr's virtues were necessary to such as took on them the name of Christ. But these are not to be supposed to exist in all cases of religious profession at the present day. And it is not true in fact, that *all* who are not communicants, are of an unchristian character,—and that there is no virtue but among them. Indeed, there is often, too often, no other difference between the professor and those around him, except that he attends on the rites of christianity, while they do not. Allow what degree of blame is just to the omission in the latter case, we must not magnify the merit of the former. To attend upon the ordinances of religion is a duty, but there are other and higher duties, and when these last are conscientiously discharged, the character is more truly christian, than if only the other be strictly fulfilled.

A proper regard to these *facts*, and such as these meet us on all sides, must convince us that there no longer exists the same state of things which much of the language of the New Testament concerning "the world" supposes. The character of that body, technically called the church, is not, and of necessity cannot be, precisely that of the first believers, who sacrificed their lives for the faith. Nor is the character of the remaining part of christian communities now, the same which it was in the beginning. Both are changed. The language respecting them should change also. The distinction attempted to be kept up on the authority of scripture between the two, is in most respects artificial, and without a counterpart in nature. Reasons very unlike those which influenced Jews and Pagans, have occasioned, and do occasion an abstinence from, or neglect of the christian rites. They partake not often of infidelity, and seldom imply any thing hostile in those minds upon which they operate, to the cause of Christ. On the contrary, they are most commonly such as professors themselves have created by their own faults, and their unrighteous assumption of power in the church. Good men, and good christians, not a few, have refrained from associating themselves formally with the church, because of the hindrances it has chosen to throw in their way.

Several evils result from that perversion of scripture language respecting "the world," which supports the false views of society to which we advert. Those who entertain these views are prone to "think of themselves more highly than they ought to think," and to despise others in a most unwarrantable manner. After "coming out from among the world's people," as it is called, newly made professors seem to suppose themselves obliged to distribute their affections according to other rules than the dictates of nature, and the claims of worth. An artificial attachment to the brotherhood and sisterhood *as such* is created, without any real discrimination of character and merit. And on all outside this favored pale, they look as a species of aliens or foes, who ought chiefly to be regarded with suspicion. The faults of their own associates are extenuated, if not wholly overlooked; while the virtues of such as are not of their band, receive a worse treatment, and are converted into sins. Instead of making *worth*, religous and moral worth, the principal title to their esteem, they give it to such as can advance the claim that they have also "come out from the world," and most loudly decry its abominations. Even the common offices of social and domestic life are discharged with some reference to this artificial distinction, and by it the heart is often shut against those who have most right to find a place there. Nor is it an uncommon occurrence, that a suffering neighbor is denied all sympathy, while a more distant, and more *orthodox* claimant is burdened with excess of kindness. We might go on to speak of the tendency there is in this artificial distinction to make religion to be regarded as a foe to innocent enjoyments, by some, and the reasonable engagements and pleasures of life be regarded by others as hostile to religion. We might advert to the injustice, hypocrisy, and a thousand other *vices* which have thus been produced. We might add too, the needless hindrances thus created in the way of true piety. Enough has, however, been said for the purpose we have in view. What remains of our subject, we must defer to another week.

SELECTION.

We quote the following passages from the Eclectic Review for July. They are to be found in the notice of Binney's Memoir of Morell, an article of considerable interest. The Reviewer is led to a discussion respecting the mode of providing pastors in Dissenting Churches. In the course of that discussion, the remarks now cited, occur. We need not say that we do not espouse *all* the sentiments here exhibited.—But some of them are important, as confirming what has often been said by Unitarians on a similar subject. It is *orthodox* testimony in our favor.

"The right of election, then, we must contend, is vested in the church at large, and the church exclusively. This, however, does not preclude a discreet, respectful, and becoming deference to the judgment and feelings of any individual members of the congregation, if such there be, whose acknowledged wisdom and piety entitle them to be consulted. It may be that they do not willingly exclude themselves from christian fellowship; that the fault does not rest with them, but with the church itself. This is clearly the case when the terms of communion are schismatical or arbitrary. And even if the individual be withheld from becoming a member of the church by insufficient reasons, still, he may be personally entitled to respectful consideration in this matter; not, indeed, because he is a ten-shilling or a ten-guinea subscriber, but because, it may be, his opinion deserves to weigh with those in whom the right of election is legitimately vested, far more than the opinions of some score of silly members. The rights of the church are not to be contentiously, we were going to say, insultingly exercised. It ought to be a matter of regret, not of triumph, if there are in the congregation persons of respectability and apparent piety, who are excluded, in such a case, from taking an ostensible part in the proceedings, and from sanctioning a choice in which they are not less interested than the members themselves. More especially, should the "church" form a minority in respect to numbers, talent, property, and, (if such a case be possible,) respectability, the exercise of this right of choosing a pastor for the congregation, becomes so invidious, that it requires to be very prudently and modestly managed; otherwise the subscriber may be led to think that it were as well to let the king, the bishop, or the squire choose for him, as his tailor and shoemaker.

"The fact is, that no plan or system can be unexceptionable, or can work well, so long as Dissenting churches comprise the *minority* only of their respective congregations. This is so unnatural, and, we must say, so disgraceful a state of things, to whatsoever causes attributable, that, where it prevails, evil must ensue. It is a case which was never contemplated by the Apostles; and its tendency is to defeat the very design of the institution of a christian church. For what are the ends of such an institution, but to exhibit the christian profession in its purity, and to cherish and afford scope for the communion of saints? In order to this, a church ought to comprise all who are visibly, or, in the judgment of charity, believers. If it does not, the line of separation between the visible church and the world becomes nearly as undistinguishable and undistinguishing in a Dissenting, as in a national church; with this important difference only, that, in the one case, the world is indulgently comprehended within the pale, while, in the other, it is made itself to comprehend a considerable portion of the visible church. And if the communion of saints, instead of being enjoyed exclusively among the members of the church, should be found subsisting substantially among those whom that church excludes, wherever the fault lies, the design of such christian association becomes so far nullified, and the inducements to enter the sacred enclosure are destroyed. And the evil tends to propagate itself. The force of example operates more and more to reconcile well disposed and serious-minded persons to content themselves with a vague profession and a life long neglect of the ordinance of the Lord's Supper; while the church suffers, not merely negatively by their loss, but positively by its inevitable deterioration. A christian church, whether it exclude the faithful disciple of Christ from its communion, or whether its communion be declined by men of acknowledged piety, whether it be itself intolerant, or from any cause have sunk

into disesteem, may be considered as in circumstances highly disadvantageous alike to the cause of religion and the spiritual interests of its members. A moral stagnation, to a greater or less degree, will inevitably ensue. Small churches thus shut up, like close rooms, have need to be well ventilated."

CHRISTIAN REGISTER.

SATURDAY, SEPTEMBER 16, 1826.

In the extract from the Eclectic Review on our first page, the sentiment is advanced, that the *right* of electing christian ministers belongs exclusively to the church, in other words, to the communicants. If the congregation are consulted, or act in the matter at all, it is not because the *right of choice* is shared with them, but from courtesy, convenience, necessity.—With the election of a minister they have no proper concern. The right of choosing one for themselves they do not possess. He is *no* minister, whom the communicants have not called to the station.

This opinion is the common one, both among Calvinistic dissenters in England and the body of orthodox christians in our own country. The practice here has corresponded to it. When a clergyman is to be settled, it is the church who first assemble, and by them the candidate's qualifications are investigated. If in their judgment the man is suitable, they "give him a call," in technical language. Then only the Parish move. Since his support must come from them, their concurrence is requested. But it has seldom happened that the choice itself has been *reconsidered* by the congregation. That they have any right to do so, has been often questioned. A choice made *by* the congregation without the church, or against it, would be regarded as a violation of its rights. In a few instances, most of which occurred not long ago, the choice of a minister has been the act of church and congregation merged in one assembly. And this we think the only proper way of electing Clergymen.

As to the right of suffrage in this case, we cannot see how it belongs to one more than another, since all are equally concerned. A minister is chosen *for* the whole, and wherefore should he not be chosen *by* the whole? Each man in the society has a claim upon his services as good as every other, and one can have no better title to them than the rest. His office relates to the common interest. The religion he dispenses is common property. His responsibility extends to all alike. His support must come from the parish collectively, and not from any particular portion of it to the exclusion of the remainder. We cannot find a circumstance in the case which warrants the opinion that the right to elect ministers belongs to such only of the people as happen to be communicants at the time when the choice is made. How this right becomes exclusive, is more than we can tell. The New Testament furnishes no authority for the assertion that communicants alone possess it. Nor can we support their title by arguments from any other source. The best that can be said is, that it is a matter of expedience and propriety, rather than of right. But to that we have many answers. If the communicants were the large majority of the people, and concentrated in themselves the wisdom, virtue, prudence, talent, wealth of the station, there would be better ground for committing to them so important a choice. We wish it were thus. But it is not. And if it were, the reason for entrusting this charge to that body, would still be, not that they were *communicants* merely, but that they were the *best* men to fulfill the trust.—Experience and propriety suggest that the wisest, most virtuous, and most important members of society should have the right of choice, if it must be limited. Upon the prevailing modes of admitting members to the church, it happens that some are received who are little qualified to exercise exclusively the right of electing ministers. Neither judgment, prudence, nor even piety are always found among them. Then the body is mutable.—The members of the church one year are not always the same with the preceding. So that the character of the church must vary, and therefore it may come to pass that the worst, instead of the best men, in the parish, are the communicants.

We believe, however, that the plea which would be started on this point, by most churches is, that they are alone qualified to select ministers, because they only "possess religion,"—that is, are qualified to judge of religious teachers, from a proper accquaintance with the subject to be taught. But even then, it would scarcely appear, that others in the society had no right to say who should preach to themselves. If the church were ten men, and the parish contained a thousand, it might seem hard to compel the nine hundred and ninety to receive whom the ten prefer, only because they prefer it.

When the communicants act with the rest, as members of the society merely, their whole influence may be thrown into the scale, and their opinions have all the weight they ought to have. If indeed, they alone are pious, and the rest are blinded, yet they will have a fair chance to enlighten the rest, or to control them, by argument and persuasion. And where these do not succeed, there are remedies. Evils of some kind almost inevitably attend a choice so interesting, let it be made by whom it may. Every body will not be satisfied.—When does a *choice* please every body, in other concerns?

To confine the right of suffrage to a party, is unjust, not the less unjust because they happen to be communicants. But where the whole religious society stand on the same ground, act together, and as equals, there may be an unwise, but hardly can be an unjust election.

Extract from a Journal.

July——. The place at which I had thought to spend this Sabbath proved so noisy and exposed, that I determined to ride in the morning to the next village, distant about eight miles. I found it a very small place, consisting of a little handful of houses set together in the woods; and as I saw no meeting house, I feared that this might be one of the places in which there is no public worship. I alighted at the inn at about half past six o'clock, just as the landlord was opening his doors, who looked astonished as if his early visitor had dropt from the clouds. Upon inquiring of him, I found that there was preaching in a schoolhouse every second Sunday, and that there would be to-day. Here then I could enjoy a quiet and uninterrupted rest.

The congregation gathered in good season, and in sufficient numbers to fill a small schoolhouse. The preacher was a young man, who had never received ordination, but was ministering to this little flock on a stated engagement for a year. A fastidious hearer might have been displeased at his uncouth manner, his desultory arrangement, his ill selection of words, and his evident unacquaintance with the art of methodically thinking, or good writing. But I was willing to forget all these in the earnestness with which he spoke, and the desire he evinced to impress and do good. To listen as a critic, is to listen unprofitably. A serious man will not suffer faults of style or manner in the preacher, to defraud him of the benefits of a religious service.

In such a place as this, the appearance of a stranger is so rare as to attract immediate attention; and I accordingly found myself a subject of observation to the little hundred in the assembly. The preacher, too, at once singled me out, and I observed his eye to wander towards me and fix itself with an involuntary curiosity on my place. Of this, however, I thought but little, until, on returning to the service in the afternoon, he fell in with me and accosted me, giving me to understand that he thought me a clergyman, and asked me to aid him in the duties of the afternoon. This I declined, saying that I was travelling for my health and desired to avoid speaking in public; and that moreover, I was wholly unprepared. He continued to express a desire that I should assist in the service, when I told him that there was still an insuperable objection, for that I was a Unitarian. But this, he declared should be no objection; the people were in a lethargic state, and the voice of a stranger might do them good—he trusted that I would not speak upon controverted points, but confine myself to serious, practical exhortation. I replied that I should certainly think it criminal to do otherwise; and being struck with his liberality and candid confidence in me, resolved to make a suitable return. I therefore told him that if his discourse should suggest to me any topics which might be usefully enlarged upon, I would venture to rise after him and address the congregation.

He preached upon the danger of delay in religion, and the folly of waiting for a more convenient season, drawn from the example of Felix. I took up the subject where he left it, and pursued the exhortation for some time. It may be easily perceived that the peculiar circumstances of the case would give it a particularly strong interest in my mind; and accordingly I enjoyed a high excitement and great freedom of speech at the time, and look back upon it with satisfaction. I could not help hoping, that to some minds I did not speak in vain. After the service the preacher invited me to go with him, and aid at another meeting, which he was to hold at the distance of four or five miles. But from various considerations I felt compelled to decline his kind request, which I sincerely regretted.

Mr Editor, I should not send you such a passage as this, if I thought that it concerned myself only. But I have done it for two reasons. First, I wished to record an example of praiseworthy liberality in a Presbyterian minister. This young man did, what so many are unwilling to do, invited a Unitarian minister to join him in conducting public worship. It deserves to be remembered. No such example should fail of receiving the respect which is due to fearless independence and christian confidence in a brother.

The other thing which I thought deserving notice here, is, that it illustrates the advantage of a habit of extemporaneous speaking. This practice has been so much neglected in our churches, that many of our ministers in a similar situation, would have wanted the confidence to speak, though their wishes might prompt, and their minds be overflowing with thought. A minister may be oftentimes unexpectedly placed in situations where, without this practice, he may find his knowledge vain and his power of doing good taken away.

ORIGINAL PARAGRAPHS.

Washington. Every one who has attended to the compositions of this illustrious individual, must have noticed the devout expressions that were unostentatiously uttered by him on all appropriate occasions. Be it a speech, an elaborate address, or note, he naturally alluded to Divine Providence, as if God were "in all his thoughts." No great man ever spoke of himself with more humility, nor of his Maker with profounder reverence. It was not to adorn a sentence, or add pith to a period, that he introduced the overruling providence of God, but because he felt his fallibility before his Creator, and believed in Him as his rightful sovereign, and final judge.

Jefferson. There is no doubt but this gifted statesman, firmly believed in the being and providence of God, but there is no certain proof that he credited the divine mission of Jesus Christ. That he spoke of him as the purest being, and the author of the most perfect moral code ever promulgated, is certain. From letters written by this ex-president, during the last years of his life, on religious subjects, there is satisfactory evidence that his views of christianity had been intercepted by the abuses and false ductrines that have prevailed in christendom. Had this philosopher been favored, in earlier life, with rational views of christianity, there is reason to believe he would unhesitatingly have avowed his belief in revelation. How tremendous then, is the responsibility of those religious teachers who inculcate the traditions of men, instead of the truth as it is in Jesus.

Adams. He was a theologian no less than a statesman. In early life he had studied theology, and during the whole of his career, he read much on the subject. He was a friend and associate of religious men. He was a rational christian. His powerful mind had weighed the evidences of his faith, and his uncommon sagacity had detected the errors of the crafty or unthinking. He resolutely adhered to truth. His son, and successor, thinks it no disparagement to the chief magistrate of the nation, to imitate his revered father in piety to God. He pays the debt to filial piety by inculcating upon his own children the value of religion, and the institutions of the gospel.

Clerical Dress. There is a radicalism in religious matters as well as in political, that would sweep away all distinctions. For ourselves, we like to see our clergy arrayed in appropriate costume, and would not destroy whatever respect or consideration they may thereby enjoy, in any class of the community. Though dress can never, among an intelligent people, be the substitute for talents or moral worth, yet it is appropriate and dignified for clergymen to be circumspect in their ordinary apparel, and it is proper to wear the habiliments of a sacred orator in the pulpit. Destroy whatever slight distinction now exists between the protestant clergy, and the laity in costume, recreation, and manners, you level one of the outward defences of public worship, and abate the respect of the community toward christianity.

Gymnastics. The late Dr Warren used to say, there were not two hundred men in Boston, who took exercise from principle. Exercise should be constant and thorough. If it can come in one's business, or pleasure, it will be most salutary. Walking is the best exercise, and it will not be tedious if you have a friend to accompany you. Conversation will beguile the hour. It is not time thrown away if you walk alone. The mind is recreated, and can perform more labor for temporary suspension. He sets a bad example, who wantonly injures his health by inaction. The time of life, at the best, is short. No one has a right to make it shorter.

Recommendations. The facility with which these are obtained is surprising. An individual, or book, often receives from distinguished and respected men, warm eulogiums, when they little deserve it. "Every one knows what a recommendation is," says one who is reproached for giving a too flattering one.—Let men of principle refuse giving recommendations to the unworthy, be it a book, or an individual. If they write anything, let it be "the truth, the whole truth, and nothing but the truth."

Family Devotion. I knew a worthy man, who professed to be religious, that omitted family prayers, because, he said, he had not time to devote to this duty. And yet, he daily wasted more time in smoking, than would have been necessary for reading a chapter, and offering a prayer, night and morning, at the domestic altar. There is no head of a family who has not time for daily family worship, if he had inclination. Command the time. If the duty abridges other emplyments, your labors will be more happily and beneficially employed. Give not the world, or self, or friends, *all* your time. Prayers and provinder delay not man or beast, says the proverb.

Last Moments. "A death bed is a detecter of the heart," said the celebrated Dr Young. Alas, how fallacious is this remark. Men commonly die as they live. Even a death bed does not always disclose the turpitude of one's life. Nothing but the trump of the archangel will infallibly open the sinner's eyes to his true character. Ye wicked, think not that you will have opportunity, on the brink of eternity, to pause, repent, and save your souls. "Life's the time to serve the Lord." *Be wise to day; 'tis madness to defer.*

Religious Feelings. We hear a great deal about religious opinions. I am of Paul, and I of Apollos, say the multitude. But are you devout? Have you the fervor of Paul, or the spirit of Apollos? Is you *heart* right with God? Have you religious feelings as well as correct sentiments? Can you commune with your own soul, as well as maintain the truth of your theological views? I fear Unitarians, in defending their principles by argument, have repressed too much, their religious sensibilities. It is good "to be zealously affected always in a good thing." There is no danger of our being fanatics. Let us encourage unaffected emotion on religious subjects, that the world may know that we feel, as well as speculate upon, the great truths of our holy religion.

Parental Instruction. Very few fathers pay much attention to the religious education of their children. Men of business have little leisure on week days, and Sunday is the only day they have for their own improvement in religious reading. Their children receive some instruction from their mothers, and, perchance are sent to Sunday Schools. Let the pious father forego his customary self-gratification for a small portion of the time. He might daily give some instruction to his little flock, and could assemble them on Sundays for half an hour, to hear a lesson from a father's lips, which they would not forget.

Speeches to Societies. We have followed the English fashion, in this country, of having formal speeches made at our religious and benevolent anniversaries, and printed afterwards. A distant contributor to any of these charities, has little knowledge of the machinery with which an anniversary is got up. He reads in his paper, that at a numerously attended annual meeting, Mr H. offered a motion, and Mr O. seconded the same, each making an elegant speech, of which the society hopes to furnish their readers with a sketch. He thinks, that these efforts were the unpremeditated thoughts of the moment; especially when he reads, "I rise with diffidence, Mr President;" "Sir, I did not intend to speak on this occasion;" "Permit me to offer a few unpremeditated thoughts." Little does the reader imagine that most anniversary motions are coined by the Managers; that gentlemen are sent for, from distant places, to manufacture and deliver speeches on topics sent to them; that most of the speeches are written out at length, some being accurately committed to memory, and others manfully read; that an arrangement is made where Mr H. shall sit, and where Mr O. is to stand, so that the whole may appear natural. Away with such deception! Banish such machinery! It is inconsistent with christian simplicity, and godly sincerity. Ask gentlemen to attend, and to deliver speeches, if you please, but let their own piety and sense instruct them when to speak, and what to say. Call not a sermon, without a text, a speech, nor delude distant readers with a show of zeal.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

It a beautiful law of our nature that, wherever the circumstances of life may call us, binds us to home. It matters little to us whether that home be at the poles or the tropics; amid the barrenness or the verdure of nature; whether amid the snows of Russia, or the airs of Palestine, or the breezes of Italy; wherever, whatever it be, to us it must still be home; the scene of our first thoughts, the "home of our first love." It was not to be expected perhaps, that when the world was busy with us, and we were gone forth to struggle and endure with it, that our first feelings should be as strong as when they were the only ones. It was not to be expected perhaps, that the rose as it blooms amid a thousand summer flowers, should be quite as fair as when it put forth alone in the opening Spring. But when that struggle is over, and many a friend is gone, and many a tie broken, and we sit down in the quiet evening of life, to come pose ourselves as it were for the coming night; then it is that the heart recurs to the days that are past, to the friends that are gone, to the home that never was *quite* forgotten. It has not indeed been the only tie; it has not always been felt in its strength; but it has been the first, and the last. As the moon rolls unheeded in our horizon in the day-time, but grows brighter and brighter as night gathers round, the feeling becomes deeper and stronger as we journey onward and homeward in the lonely evening, when the world and we have parted, when all that remains of our hopes is their memory, and all that is left of our fathers is their graves.

Some years since, circumstances had called me to reside in a foreign country; amid classic scenery indeed and beneath Italian skies. But amid the deeds and days of yore, the tomb of the Scipios, and the thronging, kindling recollections of other times, when I saw the sun go down behind the splendid palaces of the present Rome, and the glorious ruins of the past, it was not the beauty of an Italian sunset that so often turned my eyes to the west, it was a deeper recollection than Rome could awaken, that sent my heart homeward toward hills unconsecrated by a ruin or a tomb. My hand was upon the golden cloud at which I had so often gazed from afar; but the brightness had disappeared with the distance. Here I met a countryman of my own, a young clergyman; one of the many who had left his country to die. He had sought from a foreign climate and a milder sky the health which they could not give; and, unable to proceed farther, had stopped at Rome, to lay his bones far from those of his fathers. I endeavored to cheer him with the hope of recovery; but he knew his situation too well. On the evening preceding his death, we sat together in the porch of the house we occupied. As the full moon rose slowly above the horizon, "how I envy," said he, "that planet, it has just been shining on our own mountain tops, and the same beams that fall on me, have lighted home; eyes that I love have rested upon it; but me, they cannot again behold." I replied, that I hoped he would yet pass many hours with the friends he valued so much. "No!" he returned, "talk not of hope to the hopeless. I trust indeed, that I shall again meet the friends I love, but that will be where time is not counted by hours. For me, my hour is come. I may sleep quietly enough beneath a foreign sod; but I would fain mingle my dust with the dust of my native soil. My repose will be deep enough in the bosom of a strange land, but like the infant I would fain sleep only in my mother's arms. I do not mean to complain," he continued, "and I trust the expression of a wish that it had been otherwise, will not be complaint; but the heart, the heart *will* speak."

"And why," I said, "exclusive of the presence of friends, is it not as pleasant to die amid the beautiful scenes of Italy, as amid the rough rocks and hills of our own country?—Such passionate love for an inanimate object, where the feeling is necessarily confined to one's self, appears to me unnatural."

"Ah! you have only been called to live, I to die from home. *You* have not seen the sun go down for the last time, with the conviction that eyes you love are watching its rising at your own happy home, and subtracting another day from the weariness of absence, and with the fondness of affection registering in their hearts. "But so many days and he will return." *You* have not felt the bitterness of that sorrow that weeps the dust we loved, mingling with the dust we loved not. *You* have not known that heart-sickening grief, that *feels* "could *I* but have been there! could *I* but have smoothed the uneasy pillow, and cradled the aching head, and the yet more aching heart! *You* never knew that grief whose hopeless, reckless bitterness, acknowledges it would have been happiness could you but have *seen* him die, this is reserved for those who weep for friends dying among strangers. Nor is it true, that our attachment to home is a mere habit; a cold regard for an object that cannot feel and return our love. To me, there is not a rock nor a tree near home, that does not converse with me. There is not an object that has not a thousand beautiful and dear associations, that does not kindle a thousand high and holy thoughts within me, that does not tell me of friends I have loved, and friends I have lost, that does not speak with a thousand tongues of the past. This is the holiest of all intercourse. It is the heart, the heart that has woven its deep and secret feelings around external objects; and when we come into their presence, we feel that we are in the secret chambers of our own spirits, our hearts meeting us as it were without us, and holding holy communion with the heart within. Our own spirit has gone forth into other objects; but like the fire in the enchanter's ring, acknowledges the presence of its master, and flies to mingle itself with its parent source. True the object itself does not feel our regard; yet it is felt most deeply. It is our own heart feeling for itself, and with itself, that has poured out freely its own intense consuming feelings, and comes into their presence, as into the treasury of its own spirit."

"But can there be pleasure," I inquired, "in painful associations? and are not they painful, which remind us of friends that are gone, and pleasures that cannot return?"

"Painful! ask the mother if the grave of her child is not dearer than the scene of a thousand pleasures? If she is not happier there than at the hollow splendor of the ball or the banquet? The lips will be silent when the heart speaks, and *there* it will speak in its power.—We look back upon past suffering, as from the scene of the tempest, we look to the thundercloud that has just rolled from over our heads; and while we gaze with astonishment at the tremendous scene, only wonder that we were smitten by that bolt, and live."

"And is there nothing in the thought of lying beneath summer skies, and ground even more beautful than classical? If association weighs so much with you, have you not here the highest and the noblest? Have you not here not only the tombs of Rome's greatest, but the tomb of Rome herself?"

"Ah! my friend, these are the associations of memory; mine are the associations of the heart. I admire, I respect, I venerate Rome; but I do not love her. I cannot feel my heart yearn toward her as toward home. What are summer skies, and vine-clad hills, to him whose heart first beat under stormy skies, and beneath snow-clad mountains? Here, I sit and watch the birds as they fly toward the west, and wish that I too could take wing and fly homeward with them, or join the sun in his westward course, and alight once more on my own hill tops. I see," he continued with a smile, "you think these sentiments more appropriate to the passionate energy of an absent lover, than to a dying man; but you mistake. It is the business of life to learn to die. I have not deferred it till now. Conversations on death at a last hour without previous preparation of life, do not make us more fit to die; and without such preparation, are useless. Mine, imperfect though it be, is made, and I bow to the fate that awaits me, not with the resignation of the philosopher, but with the hope of the Christian. I have endeavored so to live as to rob death of its terrors; I hope so to die, as to show that I have not lived in vain." Such were the sentiments with which this amiable and unfortunate young man expired.

"We do not love home," he said to me one day that we were conversing on his favorite topic, "we do not love home merely for what it is, but for all that it has been. It becomes a moral principle; the sentiment of gratitude, 'the memory of the heart.' It is not merely that we can sit down in the quiet enjoyment of social hours, or retire in its shelter from the arrows that are flying abroad, but that it *has* given us that enjoyment; that it *has* shielded us from those arrows, that there its bitterness has been extracted from the cup of life, and the draught changed into rich blessings. The heart," he said, "will never seek amusement abroad, till it has been torn up and rooted out from home. It cannot enjoy the multiplied words which employ the ear and the tongue in society, but in which *it* takes no part, when it has been wont to put forth its energies, and affections, and feelings, at home. When I see the many fair and beautiful objects, who seem only to live in the glitter of the crowd, I know that it is not that their hearts are occupied, but that they have no hearts to occupy,—fair and beautiful things, endowed with external senses; but on whom high and noble thoughts, and generous feelings fall and die like the seed on stony ground, for their heart has no deepness of earth."

But far from that home, he has been destined to rest. The flowers of the land he loved not, are blooming in freshness above him. The trees of a strange soil are shedding their dew-drops and their leaves over his grave. The foot of the stranger passes heedlessly by, and its green sod bears no impress of the footprint of friendship, or the tears of love. Above that solitary grave there is no voice but the evening nightingale's, or the wind whispering

through the long rank grass. But far from that lonely grave, friendship has mourned in its bitterness, and love in its hopelessness; tears that might not water his grave, have hallowed his memory; eyes that watched in vain for his coming, have wept for his fall; a fall uncheered by the voice of friendship, unshielded by the buckler of affection. A simple iron railing has been erected round the grave, over which roses and woodbines have been trained. One large solitary elm overshadows the spot, and a white marble stone bears only this inscription—"A Stranger." T.

CITY AFFAIRS.

A meeting of the Common Council was held on Monday the 4th inst.

The votes of the Washington Monument Association on the subject of the location of the STATUE OF WASHINGTON, was considered, and referred, in concurrence, to Aldermen Bellows, Oliver, Loring, and Robbins, on the part of the Board of Aldermen; and to Messrs Peabody, Hitch, Hallet, Fenno, Hastings, James, and Fisher, on the part of the Common Council, to consider and report thereon. [The Committee on the part of the Association are John Lowell, Esq. Hon. James Lloyd, Hon. John Davis, John C. Warren, Esq. Hon. William Sullivan, and Hon. Edward Everett.]

The order authorizing the Treasurer to borrow money for the use of the City, passed to a second reading.

Funded Debt, &c The report of the Committee on the subject of the Funded Debt and Property of the City, was taken up, and after debate thereon, the further consideration of it was referred to the next meeting.

Jury List. The lists of Jurors prepared by the Board of Aldermen, and ordered to be laid before the Common Council for revision and approbation, came down, and was referred to the Members from the several Wards to report thereon.

Memorials of John Stevens, Samuel Norwood, and Henry Bass, Assessors, and of Mrs S. F. Hooper, were severally committed.

A report in favor of authorizing the Directors of the House of Industry to erect a Porter's Lodge near the gate of that institution, passed to second reading.

Sixteen Ordinances reported by the Revision Committee, passed to a second readings.

Ordinances passed for the due regulation of the Markets; of Public Porters, and Handcartmen; and of Intelligence offices.

The petition of the Mercantile Wharf Corporation, for an alteration in the condition of the grant of $20,000 for the making and completion of Marginal and Second streets, was committed to Messrs James, Lodge, Grosvenor, Tracy and Penniman, to be joined.

South Boston Free Bridge. A memorial of about 3000 citizens, requesting the concurrence of the Common Council, in the vote passed by the Board of Aldermen to accept of the Boston Free Bridge, was presented, and laid on the table.

A report on the petition of William Dall and others, (in relation to a school house fence,) passed to a second reading.

Adjourned to Monday, the 18th inst. at half past 6 o'clock.

COLLEGIATE RECORD.

MIDDLEBURY COLLEGE, in *Vermont*—Commencement Aug. 16. Nineteen young gentlemen were admitted to the degree of *Bachelor of Arts*, fourteen to the degree of *Master of Arts*. The Rev. Messrs. CHICKERING and CHASE, were admitted *ad eundem*. The honorary degree of A. M. was conferred on the Rev. *Ashbel Parmelee*, Hon. *Robert Pierpont*, and Hon. *Roswell Weston*.—That of M. D. on Doctors *J. S. Dickerson* and *J. Porter*:—and that of *Doctor of Laws* on professor *Benj. Silliman*.

BROWN UNIVERSITY. The annual Commencement celebration at Brown University in Providence, took place on Wednesday last. Twentyseven graduates received the degree of A. B. ten that of A. M. Six students received the degree of M. D. The degree of Doctor of Divinity was conferred on Rev. Jonathan Homer, of Newton, Mass. and Rev. C. O. Screven, of Georgia, and that of Doctor of Laws on Hon. Marcus Morton, of Mass.

MEDICAL COLLEGE. A new Medical College has been established in New-York. with the following officers:—David Hosack. M. D. F. R. S. President—Samuel L. Mitchell. M. D. LL. D. Vice President—and Peter S. Townsend, M. D. Registrar. Dr Hosack is Professor of the Institutes and Practice of Physic and Clinical Medicine; Dr Macneven Professor of Therapeutics and Materia Medica; Dr Mott, Professor of Surgery; Dr Frances, Professor of Obstetrics and Forensic Medicine; and Dr Codman, Professor of Anatomy and Philosophy. Lectures to commence in November.

BOWDOIN COLLEGE. Wednesday the 6th inst. was the annual Commencement in Bowdoin College.—The performances were creditable to the individuals of the class which graduated, and some of them discovered in their compositions, a strength of intellect, and beauty of expression, which did honor to the principal literary institution in our state. The elocution was chaste, and without rant or affectation. If any might be mentioned as excelling in composition, we should name Apthorp, who had the oration on modern criticism, Thatcher, Hilliard and Prentiss. The performance of Cleaveland, on the peculiarities of public speakers, as distinguished for its wit, and for the appropriate manner in which it was pronounced. The English oration and poem, by the candidates for the degree of Master of Arts, were very fine, and received with deserved applause. The poem was full of feeling and beautiful imagery, and spoken in a manner which gave complete effect to the sentiments expressed.

The degree of Bachelor of Arts was conferred on thirtyone young gentlemen, and that of Master of Arts on six.

On the afternoon of Tuesday an oration was pronounced by Dr James McKeen before the Athenæan Society, and another in the evening before the Benevolent Society, by Professor Newman. The oration by Professor Newman was all that could be expected from a ripe scholar and an eloquent speaker.

The exercises before the Phi Beta Kappa Society were on Thursday. The Oration was from Dr Nichols, and the Poem from Nehemiah Cleaveland.

Portland pa.

FOREIGN INTELLIGENCE.

GENERAL CONGRESS. Letters received in Washington inform, that the Great American Congress, which met at Panama in June, had adjourned its sessions to a more healthful situation, near the city of Mexico. As only a few of the members were present, the adjournment became necessary. It is probable, ere this, that a Minister has been appointed on the part of the United States, in the place of Mr Anderson, deceased, and that he and Mr Sargent will speedily embark for Mexico. Col Dawkins, the British Agent to the Congress, has returned to England. Both his Secretaries had died at Panama. He will probably return in season to be present at the adjournment of the Congress. The Dutch Commissioners have gone to Vera Cruz, to be on the spot, as is supposed, on the reassembling of the Congress in Mexico. *Cent.*

This body held its first formal meeting at Panama, June 22. A president was designated by lot. The person so designated was Don Manuel Lorenzo de Vidaurre, a Plenipotentiary from Peru. The Ministers present were, for

Mexico. Jose de Michelena, Brigadier General; Jose Dominguez, Judge in the Courts of Guanajato.

Colombia. Pedro Gaul, Minister of State and Foreign Affairs; Pedro Bricen Mendez, Brigadier General.

Peru. Manuel Lorenzo de Vidaurre, President of the Supreme Court of Peru; Manuel Peru Tudela, Judge of the Supreme Court of Peru.

Central America. Pedro Molina, Plenipotentiary; Antonio Larazabal, Penitentiaro of the Catholic Church of Guatemala.

MEXICO. A letter has been received in New York, from Mr Poinsett, our minister to Mexico, dated 11th of July, stating that he had just concluded and signed a treaty between that government and the United States. Mr Poinsett also adds, that he had not the slightest doubt but that the treaty would be ratified by the two houses of the Mexican Congress.

VALPARAISO. The troops in Chiloe have revolted against the Chilian Government, and an expedition was fitting out at Valparaiso to subdue them. It is said the people had not joined the troops in the revolt.

ENGLAND. Accounts still more favorable, of the state of trade and manufactures have been received.

BOMBAY, April 12. Extract of a letter from Rangoon.—"Pegue is to be given up to the Burmese, therefore all our acquaintance at Rangoon, will be in a pretty situation I think. Numbers of families solicit passages to any place rather than remain, to run the risk of having their throats cut by their friends, when they return. I fear this will be considered but an indifferent specimen of British generosity towards those whose assistance we could not do without, and who took all our supplies for the Army up the country. A population of 40,000 inhabitants which are at Rangoon, will be now totally at the mercy of their former masters; who, you may depend, will spare neither age nor sex."

At a recent meeting of the proprietors of the East India Stock, Col. I. Stanhope stated that above *one million of guineas* per month were expended in the Burmese war.

DISTRESS IN BARBARY. In April last, the British authorities in Gibraltar sent a medical officer to examine and report the nature of the disease raging at that time in Morocco. He was absent on this duty nearly a month. On his return to Gibraltar, he wrote as follows to his friends in England:

"To give you some idea of the calamities under which they are now suffering, it will be enough to tell you that within the last five months there have died, in the Emperor of Morocco's dominions, no less than two hundred thousand souls, from famine and disease. In Fez alone, there have been thirty-eight thousand deaths. Their crops have failed for these last three years, from drought, all the rivers and springs being dried up, cattle died of course from want of herbage, and the miserable Arabs flocked down in thousands to the ports on the Barbary coast, in hopes of obtaining sustenance, bringing with them disease and starvation. It has been my lot to see almost every horrible sight in nature, but all I have seen put together is nothing to what I have witnessed within this last month. Famine is of all other calamities that can afflict a people, the most deplorable and shocking—The Anatomie Vivante, (living skeleton,) would be, among these unfortunate wretches passed by as no curiosity, for I saw thousands every day. Such is their extreme misery that I constantly witnessed men, women and children, dying in the streets, and in the open fields the skeletons of men are to be seen. You see persons emaciated, tottering and worn out, at length lying down and expiring. They are seen devouring dead animals, as horses, dogs, cats, &c. and even to pick up corn from the excrement of animals. Children are seen in the stooping position gathering up single grains of corn; others turning over a dung hill in search of the stalks of vegetables and bones, which last they break for the marrow contained therein. Added to this the towns on the coast are affected with dangerous fevers!"

DOMESTIC INTELLIGENCE.

FIRE. The singular phenomenon of a fire at the north section of our city, occurred on Saturday night last, between the hours of 11 and 12 o'clock. It took in a range of wooden buildings on Rhoades' wharf, occupied by Messrs Milk & White, boat builders; Mr Othniel Trench, rigger; Mr Rhoades, ship carpenter; Messrs Burckess & Hosea, and Dea. Hiler, caulkers; and originated in that part occupied by Messrs Milk and White, and is supposed to have caught from the fire place oven connected with the steam box. The whole range, and principal part of the contents, were destroyed. Sloop Gen. Brown, one of the line of Albany Packets, was damaged so much as to be unworthy of repair. *Palladium.*

SALES. At the Market Hall, on Tuesday, Wednesday and Thursday of this week, there were very extensive sales of American manufacturs, under the direction of the New England Society for promoting Manufactures and Mechanic Arts. The articles consisted of Woollen and Cotton Goods, of various kinds and qualities; broadcloths, cassimeres, flannels, satinets; cotton shirtings and sheetings; plaids, prints, ginghams, calicoes; household furniture and cabinet work of great variety; glass, plain, cut and figured, of different patterns, and of all kinds commonly used in families, either for convenience or ornament; some of them very elegant and much admired The articles of furniture were also highly finished. Leather, boots and shoes, in great quantities; and large lots of wool, a considerable portion of which was Merino.—Of cotton and woolen goods, more than 3000 packages were sold on the first day; which were all that were offered. The prices were not altogether so high as some had anticipated; but are allowed to be as great as could be reasonably expected, at such large sales. The credit given was for four and six months.

THE RECENT FLOOD. The New Hampshire papers continue to give melancholy accounts of the losses occasioned by the recent heavy rains. In many towns the losses sustained by the destruction of roads and bridges, cannot be repaired at a less expense than from 2 to $5000 each. The losses of produce, &c. by individuals have also been great. Those in Concord are estimated at $10,000.

MAINE. The annual election of State and County Officers and Representatives to Congress was held in this State on Monday. There being no candidate in opposition to Mr Lincoln for governor, consequently he received a large majority of the votes cast.

VERMONT. The choice of Governor, Members of Congress, &c. was made in Vermont last week. The votes for Governor in the few towns heard from, were much scattered: and those for Mr Butler, whose election was anticipated and probably has taken place, were the least in number. The Hon. Rollin C. Mallary, and George E. Wales, have been reelected to Congress. Messrs Allen and Buck, are also reported to be elected. In one district no choice has been made. In the towns reported Mr Hunt had 619 votes; Mr Eliot 406; Mr Skinner 380, and Mr Phelps 345. *Centinel.*

SICKNESS AT MOBILE. [Extract of a letter from a Lady in Mobile, to a Lady in this city, dated Mobile, Aug. 11.]

"I have been delaying my answer to your kind letter in the hope of having something better to tell you than forebodings of sickness and death; but our ill-fated city continues to be the scene of both; the fever rages with great violence and seems to baffle every effort of medical skill. A very lovely woman, with whom I was well acquainted, was in church last Sunday, and to day, (Friday,) was carried to the grave. We feel as if we were in a field of battle, and know not where the next ball may strike. One would suppose that this state of things would bring men to pause and reflect seriously, but it is not so. The very danger breeds a recklessness of danger, a fearful lightsomeness of manner, which speaks of a seared heart. We have an excellent clergyman; but, alas! in this disease the bed of death is also that of insensibility; the first state is that of suffering, the last of utter unconsciousness. I could repeat instances of personal agony and domestic misery which would make your heart grieve to hear. We have adopted every necessary precaution, and have abandoned the town, but whether we are entirely safe here is to be proved. *ib.*

GENERAL SUMMARY.

We understand that a new Unitarian Religious Society has been established at Milton.

ST JAGO COLLEGE. Mr Henry S. Fearing, a graduate of Brown University, and late Tutor of that institution, has been appointed a Professor in the college established in St Jago, S. America.

KNIGHTS OF ST JOHN. A Brussels paper, received in London, contains the report that the Knights of St John, of Jerusalem, are endeavoring to re-establish themseives, and to act as a body in favor of Greece.

LEOPARD. A leopard was landed here on Saturday last, from the brig Leopard, that had just arrived from Rio Janiero. The officers of the Cyane sent it here. *N. Y. Adv.*

SACRILEGE. In Canada a man has been tried on an indictment for sacrilege, for the alleged stealing of a hat in church.

CURIOUS DEFENCE. A black man, at Philadelphia, has been tried for whipping his wife. His defence was that he had chastised her according to law, with two yards of pig-tail tobacco, twisted into one lash, and restricted himself to the legal number of blows. Some wag had put this gamalian receipt into his head.

ELECTION EXTRAVAGANCE. During the Westmoreland election, 80 rounds of Beef and 100 rounds of ham were only two among the numerous items daily sent out from Lowther Castle. Two oxen, ten sheep, and a great number of lambs were slaughtered every day.

GAME LAWS. The imprisonment under the game laws for 1825 was in England 1550; Wales 17; Scotland 30.

LITERARY LIBEL. A Scotch professor of St Andrew's University brought an action against a newspaper, for saying the senior Greek class in that college was in a state of insubordination. He recovered £20 damages.

DRY DOCK. Loammi Baldwin, Esq. has been appointed by the President of the United States to make surveys in Portsmouth, N. H. Charlestown, Brooklyn, and Gosport, Virginia, for the establishment of a national Dry Dock. The surveys at the two first places have been made.

PACKETS. A regular communication by means of packets is to be established between England and Hayti.

STUDENTS. Thirtyeight students only enter Harvard College this year.

VACCINATION. Vaccination is so strictly enforced at Carlsruhe, in Germany, that foreigners who cannot prove that they have had the small pox, or do not immediately undergo inoculation, are sent out of the country.

SILVER. The Swedish Government has lately called on the directors of the Bank to bring silver into circulation, in order to prevent the rise of the rate of exchange.

KING OF BAVARIA. The King of Bavaria, a Catholic Sovereign, distinguished by liberal views in religious matters, has just granted the silver medal of civil merit to a Protestant schoolmaster, upon his completing the fiftieth year of his service.

BOWDOIN COMMENCEMENT. Among the young gentlemen who received the honors of the college, and who had parts assigned them, was a Mr Russworm, a person of African descent. He came on the stage under an evident feeling of embarrassment, but finding the sympathies of the audience in his favor, he recovered his courage as he proceeded. He pronounced his part in a manly tone of voice, accompanied with appropriate gestures, and it was received by the audience with hearty applause. Altogether it was one of the most interesting performances of the day. His subject was happily selected. It was the condition and prospects of Hayti. *Eastern Argus.*

GYPSIES IN JUTLAND. The people which go by the name of Bohemians in France, of Gypsies in England, Giatanos in Spain, Ziegenner in Germany, and Zingari in Italy, are in Denmark, Norway and Sweden, called Tartere or Taterne. The old Danish laws are very severe in their enactments against this vagabond race; the Norwegian directs the confiscation of any vessel bringing them to the country. In the Danish islands there are few—more in the not thickly peopled districts of Jutland. In the northern part of this province is a race of people whose descent is traced from the gypsies, and who are called Kickitringsfolk or Natmændsfolk. It consists of about 200 persons, one half of whom have fixed dwellings, employing themselves in skinning cattle, sweeping chimneys, and such uncertain offices; the other half wander about, and are the dread of the country, on account of their thefts and revengeful dispositions.

MONTREAL, August 20. All the world has heard of the artist who painted fruit so well that the fowls of the air came and pecked at the picture. A circumstance, somewhat akin to this, took place in this city on Friday last. In Mr Try's furniture warehouse hung two oil paintings; the one representing fish, and the other dead game. They are exceedingly well executed, and £70 have been refused for the pair. On the day above mentioned, a pointer dog entered and fixing his eyes on the painting of the game, which was hanging above a side board, sprung at it with such fury, that he brought the picture to the ground and broke the frame to pieces. Fortunately the picture was uninjured.

PRINTING. It was during the reign of the eleventh Louis that Printing was first introduced into France.—About the year 1470 three printers from Mayence went to Paris to set up their business, and at the college of Sorbonne formed their first establishment. Books were then so rare that Louis having borrowed a book of the medical institution, not only deposited as a pledge a quantity of silver plate, but was obliged to give the name of one of his nobles, who also engaged to see this book returned to the institution. This fact not only shows the value then placed on scientific works, but also the little faith had in the promise of the monarch, since he was obliged to offer one of his nobles as security for the performance of his engagement.

ODD. Yesterday in the court of Sessions, the clerk called the name of James Wilson, a prisoner, who had been indicted for stealing clothes, when a man stepped into the dock, and very patiently heard the arraignment and indictment, until the clerk arrived at the question whether he was guilty or not guilty, to which he answered, "Lord, sir, I'm not the thief" "Is not your name James Wilson?" said the clerk," "No, sir; my name is James Dixon." "Who are you, and what are you in the box for?" "I'm the man that had the goods stolen."—*Amer.*

WATER IN NEW-YORK. The Evening Post states that the workmen employed by the Manhattan company in boring for water in Broadway near Bond street, have already penetrated to a depth of 240 feet, which is more than one hundred feet below the East or Hudson Rivers. The result has been favorable, and water of the purest and softest kind has been obtained. It is intended, however to proceed to a still greater depth, and to strike upon a fountain, which shall raise the *Jet* to a considerable height above the the surface.

ONION RIVER. A new and handsome bridge has been built over the Onion river, at Montpelier, by S. Baldwin, Esq. supported by a single arch of a hundred and fifty feet span.

DUEL. On the evening preceding the election of State officers in Burlington, some persons were together talking of the candidates, &c. for election. A foreigner who was present, took in great dudgeon some observations of a Vermonter, and challenged him to fight him with pistols at any distanee. The Vermonter chose to fight at arms length, and met him armed with a bottle of new beer, holding it in such a position as to appear like a pistol; at the word fire, the foreginer's pistol flashed in the pan, but the Vermonter's bottle cork with the contents of the bottle struck his antagonist in the face, who fell and cried, "*I am a dead man.*" He recovered, however, from his affright, to the no small pleasure and amusement of the by-standers. *Sentinel.*

EXPLOSION. As the stages of the Union Line were crossing the Peninsula yesterday afternoon, at about 4'clock, and soon after leaving New Castle, a loud and tremendous explosion was heard, and the next moment a column of dense white smoke rose perpendicularly and unbroken to an immense height, in the direction of the Brandywine. The only cause which could have existed, was the explosion of one of the powder mills there, and this conclusion was made certain by those who had witnessed previous blowings up. The shock was felt and the smoke seen at Frenchtown, 21 miles distant. Nothing is as yet known of the particulars. *Balt. Gaz.*

SUBSTITUTE FOR BRASS. The following remark occurs in Captain Kater's "Account of the construction and Adjustment of the new standards of Weights and Measures." "Brass being peculiarly liable to decomposition in the atmosphere of London, I directed Mr Bate, the artist employed to construct the standard of Linear Measure, to make some experiments in order to ascertain the proportions of tin and copper, which might produce a metal equal in hardness, and which might be worked with the same facility, as hammered brass; and after some trials, it was found, that a mixture of 576 parts of copper, 59 of tin, and 48 of brass afforded a beautiful metal, which possessed the qualities I sought."

MARRIAGES.

In this city, Dea. William P. Ripley, of Plymouth, to Mrs Nancy March, of Portland. Mr Hiram Stephens to Miss Martha Winslow. Capt. John Henry to Miss Lucy Bartlett. Mr Benjamin F. Baker, to Miss Frances Lovell.

In Lechmere Point, Mr William Whitney, to Miss Elizabeth H. White, both of that place.

In Newton, Mr James Young, to Miss Augusta Maria Manners, second daughter of George Manners, Esq. H. B. M. Consul for this State.

In Newbury, Mr James Kettell, of Boston, to Miss Harriet Stickney, of N.

In Salem, on Sunday evening, Mr John Frost to Miss Sarah Barlett.

In Marblehead, Mr Phillip Bessom, to Miss Sally Ellingwood.

In Providence, Mr George B. Thompson, to Mrs Eliza Grafton. Mr Henry Bragg, to Miss Amey Ballou, both of Cumberland.

In Bristol, R. I. Mr Lewis B. Pearce, of Warren, to Miss Sarah Ann Alger. Mr Henry Brown to Miss Nancy B. Warren, daughter of Major Russel Warren. Mr Joseph Liscomb, to Miss Abigail L. Waldron.

In Saratoga, N. Y. Mr Michael Gray, of Boston, to Miss Sophia Owen, of S.

DEATHS.

In this city, Miss Fliza Jones, aged 30, only daughter of Mr Ephraim Jones. Widow Mary Holland, aged 46 Miss Mary B. Scott, daughter of Widow Scott, aged 25. Mrs Mary Sears, wife of Mr Wm. S. aged 28. At the advanced age of 90 years, Madam Hannah Storer, widow of the late Ebenezer Storer, Esq. and daughter of Josiah Quincy, Esq. of Braintree. Edward Josiah, aged 4 months, only child of Samuel and Catharine Wheeler.

In West Cambridge, Mrs Elizabeth Prichard, wife of Mr. Barnard P. of Boston, while on a visit for her health.

In Lunenburgh, Miss Abigail Whitney, aged 81.

In Winthrop, Gen. Abisha Benson, counsellor at law, of China, Me. aged 37.

In Billerica, Mr George Bruce, aged 56.

In Milford, Mass. the 12th inst. Mr Elijah Thayer, aged 80.

In Providence, 10th inst. Cato Green, a man of color, aged 102, a revolutionary soldier, and pensioner.

In Tunbridge, on the 19th June last, Mr Peter Whitney, aged 88 years. He served several tours in the old French war, and the greater part of the Revolution.

In Portland, Mr Benjamin Low, aged about 48.

In Cape Porpoise, Maine, Mr Silas Gardner, aged 27, formerly of Nantucket.

In Austerlitz, N. Y. 6th inst. Lieut Thomas Brown, of the U. S. Navy.

In Pensacola, July 17, suddenly, Mr Nathaniel Bunker, Jr of Nantucket, aged 35.

VALUABLE SCHOOL BOOKS,

PUBLISHED by LINCOLN & EDMANDS, No. 59, Washington Street, Boston, on fine paper, the most of which are stereotyped.

Spelling Books.

Kelly's First Spelling Book, or Child's Instructer, 1 dollar per. doz.
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Primary Lessons in Arithmetick, by Frederick Emerson, for small children. 60 cts. doz.
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The Child's Assistant in the Art of Reading. 1 doll. pr. doz.
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The Pronouncing English Reader, 6 dolls. doz.
The Biblical Reader by Rev. J. L. Blake, $10 doz.
The Classical Reader is *in press*, and will be published in a few weeks, being a chaste and elegant selection of compositions, in prose and verse, adapted to the high Classes in Schools and Academies, by Rev. Mr Greenwood, and Mr George B. Emerson, of Boston. [☞The Publishers indulge a confidence, that School Committees, in making a selection for the winter schools, will find this work peculiarly deserving their attention. It is believed to be so happily adapted to the reading of the higher classes, in point of elegant composition, and in importance and variety of matter, as to entitle it to become a standard Class Book in our Schools.

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Walker's School Dictionary, 7,50 pr. doz.
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Blake's Natural Philosophy, much improved,
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Lincoln's Scripture Questions, 1 doll. pr. doz.
Pronouncing Bible, 8vo.

*** For sale, also, the principal School Books in use. 3t Sept. 16.

THEOLOGICAL WORKS.

FOR Sale at the office of the Christian Register, the following valuable Theological works.

Sparks' Inquiry.
Milton's Treatise on Christian Doctrine.
Bancroft's Sermons.
Horne's Introduction to the Critical Study and Knowledge of the Holy Scripture, 4 vols.
Campbell's Four Gospels, 4 vols.
do. Lecture on Systematic Theology.
Orton's Exposition, 6 vols.
Henry's Annotations, 6 vols.
Brown's Antiquities of the Jews, 2 vols.
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Carpenter's Reply to Bishop Magee.
Paxton's Illustrations 4 vols.
Prideaux' Connexions 4 vols.
Thacher's Sermons
Paley's Works, 5 vol. 18 mo. 3t. Sept. 16.

PRISON DISCIPLINE.

AN interesting pamphlet on the subject of Prison Discipline, has been published from the Christian Examiner, and may be obtained at this office, and at the Book Stores generally. sept. 16.

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately*.

The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

From the Hon. BENJAMIN RUSSELL, *Editor of the Columbian Centinel.*

BOSTON, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

From Gen. H. A. S. DEARBORN.

BOSTON, August 21st, 1826.

DEAR SIR,—I am very much obliged to you for the samples of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor. Respectfully,

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DR J. B. FLINT has removed from the corner of Leverett St to Green St, next door to the Congregational Church. Sept. 16.

TRACT—No. 8.

A DISCOURSE on the Evidences of Revealed Religion by WILLIAM E. CHANNING, D. D. just published by the American Unitarian Association, and for sale at the Depository. pp. 35. Price 6 cts. Sept. 16. 3t.

THE CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for July and August.

CONTENTS.

MISCELLANY. Third Letter on Missions and Unitarian Resources—Idle Words.—POETRY. To Amelia—'That ye through his poverty might be rich'—To Mrs Hemans, after reading her Lines on the Ivy. By Bernard Barton.—REVIEW. ART. VII.—The First Annual Report of the Executive Committee of the American Unitarian Association. Tracts printed for the American Unitarian Association.—ART. VIII.—An Address delivered before the Massachusetts Society for the Suppression of Intemperance. By G. Bradford, M. D.—ART. IX.—The Works of Anna Lætitia Barbauld. With a Memoir, by LUCY AIKIN—ART. X.—Eulogies and Addresses occasioned by the Death of John Adams and Thomas Jefferson—NOTICES OF RECENT PUBLICATIONS. The Literary and Scientific Class Book—A Sermon preached at the Ordination of the Rev. Benj. Kent—A Course of Lectures for Sunday Evenings; containing Religious Advice to Young Persons—INTELLIGENCE. Unitarianism in India—Unitarianism in Augusta, Georgia—Theological School in Cambridge—Unitarian Dedication at Danvers—New Church in North Bridgewater—Unitarian Church in Northampton—Church in Purchase Street, Boston—Divinity Hall, Cambridge—To Readers and Correspondents.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.

FOR sale at 81 Washington street, single or in quantity, the Cambridge Selection of Hymns and Psalms, (originally published at Andover,) lately steriotyped by T. H. Carter, & Co. Fourth edition, 56 cts. single, boards, $45 per hundred, neat sheep, $33 do. in sheets. To this Selection is now attached a 'Guide to Choristers," specially adapted to, and prepared for, this work, by two gentlemen whose names have the highest authority in the department of sacred music. The above Selection is now extensively used in this region, and is every month acquiring a wider diffusion. Sept. 9.

SPARKS' THEOLOGICAL TRACTS.

COMPLETE sets of this work may be obtained at this office.

Also, of the Unitarian Miscellany Sept. 9.

CHRISTIAN DISCIPLE—NEW SERIES.

A SET of this work well bound, may be had at this office Sept. 9.

WARE'S DISCOURSES.

A FEW Copies of the first edition of "Discourses on the Offices and Character of Jesus Christ, by HENRY WARE, JR, may be obtained at this Office.

A new edition of this work has also lately been published designedly for the accommodation of those who purchase for distribution.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise, 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah: Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl, The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

Poetry.

THE TRAVELLER AT THE SOURCE OF THE NILE.

In sunset's light, o'er Afric thrown,
A wanderer proudly stood
Beside the well-spring, deep and lone,
Of Egypt's awful flood;
The cradle of that mighty birth,
So long a hidden thing to earth!

He heard its life's first murmuring sound,
A low mysterious tone:
A music sought, but never found,
By kings and warriors gone;
He listened—and his heart beat high—
That was the song of victory!

The rapture of a conqueror's mood
Rush'd burning through his frame,—
The depth of that green solitude
Its torrents could not tame;
Though stillness lay, with eve's last smile—
Round those far fountains of the Nile.

Night came with stars:—across his soul
There swept a sudden change,
E'en at the pilgrim's glorious goal
A shadow dark and strange
Breathed from the thought, so swift to fall
O'er triumph's hour—*and is this all?*

No more than this!—what seem'd it *now*
First by that spring to stand?
A thousand streams of lovelier flow
Bathed his own mountain land!
Whence far o'er waste and ocean track,
Their wild sweet voices called him back.

They called him back to many a glade,
His childhood's haunt of play,
Where brightly through the beechen shade
Their waters glanced away;
They called him with their sounding waves,
Back to his fathers' hills and graves.

But darkly mingling with the thought
Of each familiar scene,
Rose up a fearful vision, fraught
With all that lay between;
The Arab's lance, the desert's gloom,
The whirling sands, the red simoom!

Where was the glow of power and pride?
The spirit born to roam?
His altered heart within him died
With yearning for his home!
All vainly struggling to repress
That gush of painful tenderness.

He wept—the stars of Afric's heaven
Beheld his bursting tears,
E'en on that spot where fate had given
The mead of toiling years!
—Oh happiness! how far we flee
Thine own sweet paths in search of thee!

SMILES.

From the Poems of the late Mrs Radcliffe.

It was a smile—a fleeting smile,
Like a faint gleam through Autumn's shade,
That softly, sweetly, did beguile,
As it around her dimples played.

What are smiles, and whence their sway;
Smiles that o'er features stealing,
To the gazer's heart convey
All the varied world of feeling?
What are smiles?

Do they dwell in beauty's eye?
No! nor in her playing cheek,
Nor in her wavy lip—though nigh
Seems the glancing charm they seek.
Where do they dwell?

Where? Their home is in the mind;
Smiles are light—the light of soul!
Light of many tints combined,
And of strong and sure control.
Smiles are light

There 's a smile—the smile of joy,
Bright as glance of May's fresh morn;
And one, that gleams but to destroy,—
'Tis the lightning smile of scorn.

There is a smile of glow-worm hue,
That glimmers not near scenes of folly,
Pale and strange, and transient too,—
The smile of awful melancholy.

Like to the sad and silvery showers,
Falling in an April sun,
Is the smile that pity pours
O'er the deed that fate has done.

Dear is friendship's meeting look;
As moonlight on a sleeping vale,
Soothing those the sun forsook,
So does that o'er care prevail.

TO AN INFANT.

Thou wak'st from happy sleep to play
With bounding heart my boy!
Before thee lies a long bright day
Of summer and of joy.

Thou hast no heavy thought or dream
To cloud thy fearless eye;—
Long be it thus; life's early stream
Should still reflect the sky.

Yet ere the cares of earth lie dim
On thy young spirit's wings—
Now in the morn forget not Him
From whom each pure thought springs.

So in thy onward vale of tears,
Where'er thy path may be,
When strength has bowed to evil years—
He will remember thee. *Mrs Hemans.*

EDUCATION.

To me it appears, that whoever wishes religious principle to influence the heart, and govern the conduct in future life, must early influence the heart and the affections in its favor. This, from all that we know of the human mind, can only be effected by means of agreeable associations; and seldom, I fear, are these attached to a catechism. Still if principle were really to be instilled by means of these dry and didactic compositions, it would be proper in this as in other instances to sacrifice the agreeable to the useful, and to force perseverance in spite of aversion.—But how can an infant acquire principle by means of sounds to which he can attach no sense? Let us examine the compositions we impose upon him as the rudiments of faith. Shall we not often find them to be the conclusions of elaborate metaphysical speculation, deduced from a chain of arguments which we ourselves can with difficulty trace? And is it, before the mind is able to compare and to combine, before the powers of reflection have begun to operate, and while the ideas received by means of the senses are yet few and confused, that we can expect an infant to comprehend them? If a father intend that his son should be a mathematician, he will not begin at four or five years old to make him get by heart the problems of Euclid; but following nature in the gradual developement of the faculties, he will begin by the simplest propositions of arithmetic; and not vainly expect that by a jingle of words he is to teach his child the nature of a cycloid or a parabola, before he has been taught by his senses that two and two make four. How easily the eagerness of an infantine curiosity may be rendered instrumental to the acquisition of knowledge, has been admirably illustrated by the authors of "Practical Education;" but may it not still be turned to a noble purpose? May it not be directed to a First Cause, powerful, wise, and good, and through the works of Nature be made to lead to Nature's God? As the understanding opens to moral truth, the moral attributes of the Deity will occasionally be suggested, and will be the more readily admitted and the more deeply reverenced, from the previous agreeable associations of goodness and power. The truths of natural religion will then pave the way for the truths of revelation. Between these, enthusiasts and infidels, with equal zeal, have labored to make a divorce; but they labored in vain; and every unprejudiced mind must perceive, with infinite satisfaction, that they mutually illustrate and support each other. *Revealed religion* is, indeed, the perfection of *natural religion;* and has the advantage of placing its truths on a foundation to which the conjectures of human reason could never reach. It was by means of the latter, however, that the infant education of the world was carried on; and not till "*the fulness of time,*" not till human reason reached its zenith, that the superior light of the gospel was dispensed. Were the religious education of children conducted upon analogous principles, have we not reason to believe it would be attended with more success?

We who are convinced of the truth of the christian dispensation, who see in it the display of the divine attributes; who believe in its promises, and rejoice in its hopes; are astonished that it should so little prevail in the world. But when we consider how little pains are generally taken to impress religious sentiment on the minds of youth, and how often, from injudicious management, the pains that are taken must tend to produce effects directly opposite, our astonishment must cease. We either, like Gallio, consider it "a question of *words* and *names*," and leave it out of our plan as a matter of no importance, or we content ourselves with dogmatically propounding a few solemn propositions to our pupils, which we insist on their receiving as acknowledged truths. Their assent, at that early period, we cannot indeed be so weak as to expect; not, at least, if we permit ourselves to examine the nature of assent and dissent, rational and practical. "Rational assent to any proposition may be defined, a readiness to affirm it to be true, *proceeding from a close association of the ideas suggested by the proposition with the idea or internal feeling belonging to the word truth.* Rational dissent is the opposite to this. *Practical assent* is a readiness to act in such manner as the frequent vivid recurrency of the *rational assent* disposes us to act. Practical assent is, therefore, the natural and necessary consequence of rational, *when sufficiently impressed.*" From this definition it appears obvious, that rational assent to any proposition beyond the limits of our comprehension can never be obtained; as it is impossible it can have any association with the internal feelings belonging to truth; and without rational assent to the truths of religion, how can we hope for practical?

It is observed by Doctor Reid, that the power of reflection, without which it is impossible to form notions of abstract truth, is the last of our intellectual faculties that unfolds itself. The power of observation, on the other hand, discovers itself long before an infant acquires the use of speech. As it is by means of the senses that ideas are first acquired, the curiosity is early attracted to external objects; and as the great volume of nature is open to the senses, it is even in early infancy perused with avidity and delight. The difference betwixt the works of nature and those of art is easily discoverable at a very early period of life; and the evident superiority of the former is even to the capacity of a child such an argument of the superior power and wisdom of the Creator, as will readily be comprehended. I have already hinted at the means by which the idea of his goodness ought to be impressed; and if ideas are thus grafted on the infant heart, of the power, wisdom, and goodness of the Almighty Ruler of the universe, they will, as a necessary consequence, beget the feelings of love, reverence, and gratitude; which I cannot but consider as a better foundation both for a *rational* and *practical* assent to the truths of the gospel, than all the creeds, catechisms, and homilies, that ever poor infant was doomed to get by heart.

The power of the affections in influencing our opinions is obvious to common observation. Where the associations of religion have produced secret antipathy and disgust, the powerful principles of self-love may be considered as enlisted on the side of infidelity.—The very contrary of this must be the case, where all the affections of love, esteem, and complacency, have been early engaged on the side of religion.

"The reason," says Dr Clark, "why faith is in the New Testament always insisted upon as a moral virtue, is, because faith in the scripture sense is not barely an act of the understanding, but a mixed act of the will also; consisting very much in that *simplicity and unprejudicedness of mind*, which our Saviour calls receiving the kingdom of God as a little child; in that freedom from guile and deceit, which was the character of Nathaniel; and in that teachable disposition, and desire to know the will of God, for which the Bereans were so highly commended, "*who searched the scriptures daily, whether these things were true.*" Does it not appear evident, that to lay the foundation for this *teachable dispositton*, we must interest the affections?

Those who have been taught to contemplate the wonders of creation as the work of Divine Wisdom, and to enjoy every blessing of existence as the gift of Infinite Goodness, will embrace, without repugnance, the doctrines of christianity *Miss Hamilton's Letters.*

MISCELLANEOUS.

Liberal views on Religion in Colombia. We were highly pleased to find that such catholic and liberal views, as are expressed in the following paragraphs, have able advocates in South America. They are indicative of free inquiry, which, guided and controled by sound discretion and moral feelings, cannot fail to shed the happiest influence through society in the new Republics. They are taken from the *Constitutionel*, of May last, printed at *Bogota.* *Bost. Gaz.*

"An attempt has been made to revive religious tyranny among us, through the medium of a pamphlet. We cannot suppress our indignation at this outrage upon the constitution and the laws. The church has been famous in all ages, for its attempts to confound the *doctrine* and the *discipline* of the christian religion, to identify two subjects, which are distinct and of unequal interest. By its *doctrines* we understand those tenets plainly taught in the holy volume which are necessary to our salvation. And by this, we mean not a mere set of words relating only to our belief, but a body of rules and laws to regulate our conduct. By its *discipline*, we understand merely a church system of government, a discipline which religious teachers have a personal interest in rendering as despotic as possible.—Thus, while we believe the doctrines and duties immutable and imperative, we believe the discipline may be varied. In this, we think, every one may choose for himself; that no one is bound to adopt any practice not fully required in the Scriptures, on a rational construction, nor by the opinions of men, whether wise or foolish. Every sect has its peculiar discipline; but this is wholly distinct from the plain doctrines of the gospel, though many insist with equal zeal upon the discipline as on doctrines and moral duties. While religious teachers are disposed thus to exalt themselves, they have fearful means of doing so, among the weak and ignorant. They can work upon the superstitious fears of their followers; appeal to their party feelings; bend the doctrine to support the discipline; represent the latter as important as the former; and persuade their flock that the disregard of one is as much a sin as the other.

"That a government cannot exist without religion, is an axiom often made manifest; and still more confirmed of late years by the French revolution. But men, to be virtuous citizens and good christians, must be treated as rational beings; they must be allowed the exercise of their reason; be permitted to distinguish the true worship of God from that which is not his true worship, but which man has ordained. Let us place as many safeguards as we choose around the national church; let us even refuse all who dissent therefrom a seat in our legislature, and high public offices; but, in the name of our holy religion, let us not hear of proscribing or punishing those who do not adopt all our interpretations, or who differ from us in matters of church discipline.

"We blush to think that in the 19th century there are found any advocates for persecution and intolerance on religious subjects. It is unjust, it is plainly contrary to the spirit of the gospel itself. As well may we expect to erect cities and palaces on the billows of the ocean, as to maintain free government, without freedom in religious concerns. We believe there is no more certain method to destroy the prosperity and civil freedom of a country than the prevalence of an intolerant spirit in religion."

Perhaps the generality of modern christians are as much deceived by an adherence to the literal sense of the New Testament phraseology, as the Jews were by adhering only to the literal meaning of the Old Testament ordinances. How great, for instance, is the difference between the moral efficacy of faith in primitive and in modern times. In the first case, the doctrines of christianity were embraced in opposition to the influence of temporal interest, religious authority, and popular prejudices; in the latter, the belief of Christianity in general, and of the tenets of Calvinism in particular, has all these powerful motives on its side. How absurd, therefore, to expect the same effects from it, or to imagine God will attach the same value to it.

Burns's Inquiry.

No moralist ever plumed himself more upon his *honesty* than many Calvinists do on their *faith* and knowledge. The mind of man has ever manifested a far more eager disposition to fix on the one as a ground of distinction and self-complaisance and conceit, than on the other. This is a plain matter of fact. Among the decent people of *the world*, as the self-styled orthodox, designate other christians and inhabitants of this globe, there are to be sure *a few* individuals who are so ridiculous as to be vain of doing their duty as members of society with legal honesty, and occasionally with a little generosity. But the great bulk of mankind perform these common duties without ever reflecting on what quantity of praise and reward they ought to gain, either from God or man. If they are not religious, it is rather from want of serious consideration than from pride.

But, among the Calvinists, a large number are evidently puffed up with their superior knowledge and spiritual discernment. It is perfectly well known by the most judicious even among themselves, that a new convert to their system is in great danger of spiritual pride. They will hardly dare to say, that the vice is sanctified by the circumstances of its being interested about a spiritual or metaphysical, instead of a moral object; and, if they will not say so, it follows, with all the evidence of experimental proof, that the mind of man is in greater danger to be vainly puffed up by metaphysical orthodoxy, or *faith*, than by *good works.*

It is a mere delusion to attempt the concealment of this notorious fact, by saying that it ought not to be so, that there is far less merit in believing a truth than in doing a moral action, and that if men abuse the doctrine of salvation by faith, in making it minister to their pride, it is not the doctrine, but themselves, that are to blame. Hostile as the Calvinists are to the moral system, they will not presume to deny the general doctrine of moral obligations. If any person, therefore, abuse the doctrine of morality, they are just in the same predicament with those who abuse the doctrine of faith. If the one doctrine is to be shielded from the misconduct of its votaries by saying, *it is an abuse;* the other must be allowed the same privilege. But after all this is done, it still remains that the vicious propensity of the human mind may be more disposed to fix upon the doctrine of faith, and to abuse it, than the doctrine of works, at least in the peculiar circumstances in which christianity is *now* placed. If so, there is a greater necessity for guarding against the danger of the former than of the latter. Now, the Calvinists act upon a directly opposite principle, and the consequence is just what might be expected, they produce in great abundance the fruits of pride and presumption.

If they would be at the pains of looking round them a little, they would find that there is nothing extraordinary in all this. It is so far from being true, as they suppose, that men are most apt to be proud of what is most valuable, that it is quite the contrary way.—Vain people generally value themselves upon what is superficial and silly. A quack doctor is more presumptuous than a regular physician; a smatterer is more confident than a man of learning; and a man who has doubts of his own probity, or generosity, will think a vast deal more of any little good deed, and be at more pains to blazon it forth, than he who, conscious of the integrity and benevolence of his soul, takes no thought either about finding it out, or making it known to others.

The smaller the degree of intrinsic excellence, therefore, which faith has, compared with moral dispositions, the more apt it is to engender pride in the breasts of those who wish to distinguish themselves by it; and thus the grand argument which the Calvinists employ against morality, rebounds against themselves. *ib.*

Rules of Conscience. The following is extracted from the Preface of an old edition of Bishop Taylor's Ductor Dubitantium.

"I have propounded to myself general measures to be as boundaries to the determination of doubts and the answer of questions; which so long as I do observe, my error will be very innocent, if it happens. For, 1. In hard and intricate questions I take that which is easy and intelligible, and concerning which it will be easy to judge whether it be right or wrong. 2. In odious things, and matters of burden and envy, I take that part which is least, unless there be evident reason to the contrary.—3. In favors I always choose the largest sense, when any one is bettered by that sense, and no man is the worse. 4. In things and questions relating to men I give those answers that take away scruples, and bring peace and a quiet mind. 5. In things relating to God, I always choose to speak that thing which to him is most honorable. 6. In matters of duty, I always choose that which is most holy. 7. In doubts, I choose what is safest. 8. In probabilities, I prefer that which is the more reasonable, never allowing to any one a leave of choosing that which is confessedly the less reasonable in the whole conjunction of circumstances, and relative considerations.

Gospel Advocate.

From the Christian Reformer we copy the following

ANECDOTE OF THE LATE JOHN WESLEY.

Chatham, March 14 1826.

Sir, the following was communicated to me some years back by a *pious* gentleman, who received it immediately from *Miss Perronet* herself; its authenticity may therefore be safely asserted, while it adds another to the sum of

Anecdote relative to the late Rev. John Wesley.

The celebrated John Wesley, being once on a visit at the vicarage house of the late Rev. Vincent Perronet, of Shoreham, in Kent, a clergyman of congenial sentiments with the founder of Methodism, was asked by the daughter of the latter, what was his opinion of Dr Watts on the Pre-existence of Christ, which he, [Mr W.] had been recently reading: to which he gave answer, That having perused to a certain portion of the work, he threw the book away from him, adding, Had I proceeded further I should have become an Arian.

On this retrograde effect of the Doctor's argument on the mind of Mr Wesley, I had intended making some observations, but considering such conduct has coupled with it its own comment, I therefore subjoin no more.

T. C. A.

Singular Forgiveness. Sir W. Scott, in his article in the Quarterly Review, on the Colloden papers, mentions a characteristic instance of an old Highland warrior's mode of pardon. "You must forgive even your bitterest enemy, Kenmuir, now," said the Confessor to him, as he lay gasping on his death bed.—"Well, if I must, I must," replied the chieftain; "but my curse lie upon you Donald," turning towards his son, "if you forgive him."

The Cow. Culley's mark of a good cow are these—wide horns, a thin head and neck, dewlap large, full breast, broad back, large deep belly; the udder capacious, but not too fleshy; the milk veins prominent, and the bag tending far behind, teats long and large, buttocks broad and fleshy, tail long and pliable, legs proportionable to the size of the carcase, and the joints short. To these outward marks may be added, a gentle disposition, a temper free from any vicious tricks, and perfectly manageable on every occasion. The objects to be kept in view in breeding cattle, are, a form, either well adapted to fatten, well adapted for producing milk, or for labor.

A disposition to fatten, and a tendency to yield a large quantity of milk, cannot be united. The form of the animal most remarkable for the first, is very different from that of the other. In place of being flat in the sides, and big in the belly, as all great milkers are, it is high sided, and light bellied; in a word, the body of the animal well adapted to fatten, is barrel-formed, while that of the milker is wider downwards.

Hieroglyphics. These characters have lately found another expositor in Professor Scyffarth of Leipsic. From the celebrated inscription on the Bosetta-stone, and from examining many rolls of papyrus, the laborious inquirer is of opinion, that the hieroglyphics in general are simply hieratic letters ornamented agreeably to a calligraphic principle. He also infers, that both the hieratic and demotic letters had their origin in the most ancient Phœnician alphabet. The Liepsic Literary Journal, which contains a notice of this theory, mentions farther, that the learned professor reckons the hieroglyphic signs or characters, to amount to about 6000, as four or more figures are frequently conjoined in the formation of one of them. By arranging and comparing the multitude of ancient Egyptian records, inscriptions on stones and monuments, sarcophaguses, papyri, mummy cases, &c. &c. which now abound in Europe, it is probable we shall at length be enabled to decypher this language of the early world. *Nat. Adv.*

Traits of Life. "There are people," continued the corporal, "who can't even breathe without slandering a neighbor."—"You judge too severely, (replied my aunt Prudy,) very few are slandered who do not deserve it." "That may be, (retorted the corporal,) but I have heard very slighty things said of you." The face of my aunt kindled with anger. "Me!" exclaimed she, "Me! slight things of Me!" what can any body say of Me?" "They say," answered the corporal gravely, and drawling his words, to keep her in suspense, "that—that *you are no better than you should be.*" Fury flashed from the eyes of my aunt. "Who are the wretches?" "I hope they slander no one that does not deserve it," remarked the corporal jeeringly, as he left the room.

The feelings of my aunt may well be conceived. She was sensibly injured. True, she had her foibles. She was peevish and fretful. But she was rigidly moral and virtuous. The purest ice was not more chaste. The Pope himself could not boast more piety. Conscious of the correctness of her conduct, she was confounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

Let my aunt be consoled. She falls under the common lot of nature. A person who can live in this world, without suffering slander, must be too stupid or insignificant to claim attention. *Mass. Yeoman.*

MRS BARBAULD'S WORKS.

THIS Day Published at the Christian Register Office, and ready for delivery to subscribers the Cambridge edition of Mrs Barbauld's Works in two volumes, duod. with an additional volume containing her juvenile works. The subscription price of the two vols. ($1,75) or with the additional volume, not embraced in the prospectus ($2,50) will be enhanced after the first of Oct. These three volumes are more complete than any other edition, English or American of this lady's writings. aug. 26.

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Inquire at the Office of the Christian Register 81 Washington st. eptf. aug. 26.

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FOR sale at 81 Washington-street. The English version of the Polyglot Bible, with the Scripture Harmony or Concordance of parallel and illustrative passages, from Canne, Browne, Blaney, and Scott, with those from the Latin vulgate. The French, and German Bibles. This work is just published at Philadelphia, and is rather smaller than the common duodecimo Bibles. It will be found very convenient for gentlemen who are travelling. aug. 26.

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